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# Life and Light

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The June days brought many pleasant surprises in the way of visits from missionary friends. Among those whom we have gladly greeted are

**Missionary** Rev. and Mrs. Charles N. Ransom and their son Howard  
**Personals.** from the Zulu Mission, arriving for the remainder of their furlough after six months spent in Beirut en route; the Drs. Commack and their children from West Africa; Miss Charlotte Willard from Marsovan, for a few weeks with her parents in Chicago; Rev. and Mrs. J. K. Browne of Harpoot, for much needed rest and recuperation; Miss Delia D. Leavens of Tung-chou, who is preparing to sail on her return voyage to China, in July, spending a few weeks in England on the way; Miss Mary D. Long of Chihuahua, Mexico, Miss Alice Gleason of Guadalajara; Dr. and Mrs. W. N. Chambers of Adana, Turkey, and Miss Charlotte B. De Forest of Kobe College, Japan.

Other arrivals in this country are Dr. and Mrs. Wallace Taylor and their daughter Harriet of the Japan Mission; Rev. E. S. Cobb and family of Kyoto, Japan, who are with Mr. Cobb's parents, Dr. and Mrs. Henry Cobb of Newton Centre, Mass.; Dr. and Mrs. Henry S. Barnum of the Western Turkey Mission; Mrs. Ernest Yarrow of the Eastern Turkey Mission; Dr. Frances K. Bement and her sister Miss Lucy Bement from Shao-wu, and Rev. Charles A. Stanley and family from North China.

Rev. Charles Maas and wife sailed July 6th from San Francisco for work in the Gilbert Islands, Micronesia; Dr. and Mrs. W. A. Hemenway and family sailed July 7th returning to the Shansi Mission. They are accompanied by Dr. Mark Williams formerly of Kalgan, Mrs. Hemenway's father and also by Dr. Hemenway's mother, Mrs. A. T. Hemenway of Oak Park, Ill. Dr. and Mrs. Edward B. Haskell and family of Salonica sailed July 6th, returning to their work in the European Turkey Mission after a year's furlough spent for the most part in Oberlin.

Mrs. Charles M. Lamson has returned from a pleasant and profitable

winter in Europe and is among those who have called recently at the Rooms. Mrs. Lamson will spend the summer in her home in Auburn-dale, Mass.



DR. CLARA M. PROCTOR

Dr. Clara M. Proctor, the new physician for the Ahmednagar Hospital, who sailed with Dr. Hume from New York, July 3d, received her commission from the American Board in the Tompkins Avenue Church, Brooklyn, just before leaving.

Among the many missionaries who find the Minnie Rest at Old Orchard, Me., a delightful place to spend the summer, is the veteran missionary, Mrs. Crosby Wheeler, for so many years in Harpoot. At a recent Sunday evening service held in the pleasant parlors of the Rest, Mrs. Wheeler gave a most interesting and instructive talk.

Further particulars regarding the death of Mrs. D. C. Churchill have been received. Mrs. Churchill died after a very brief illness at Mahables-

war, April 27th, and not at Kodi Kanal as was erroneously stated in the May LIFE AND LIGHT. The baby son whose eyes never opened in this world was buried with his mother. A missionary writing the sad news says that three doctors and two trained nurses did everything possible to save the precious life and when it was all over one of the doctors, a very skillful man, said, "If we could go back and do it all over again we would not do one thing differently." "In our human sight and understanding" the letter goes on, "it cannot be explained, . . . but there is no sign of rebellion in anyone's heart. The note of victorious faith through all these days has been wonderful. Sunday morning the white casket was brought into the church by six bearers, two of them Indians whom Alice had known well at Ahmednagar. The church was beautiful with green branches and white flowers and the casket was covered with beautiful wreaths. Mr. Clark read the Scriptures, Mr. Gates offered the prayer, and we all sang 'For all thy saints who from their labors rest.' There was no note of bitterness. The little party of loved ones were met at Panchgani by the Bissells and there was a simple service at the grave beside Alice's father's grave. Even as I write these words I feel it must all be a dream, for anyone who goes out of health and

activity in that way seems to have stepped away somewhere and one waits to have her come back.

‘ With a cheery smile and a wave of the hand  
 She has wandered to an unknown land  
 And leaves us thinking how very fair  
 That land must be since she lingers there.’ ”

Miss Mary L. Page, so well known and so dearly loved as a teacher in the boarding school for Spanish girls, now located at Barcelona, entered **Mary Lyon** into the eternal life July 4th at the home of her brother, **Page**. Rev. Frederick H. Page of Waltham, Mass. Miss Page went as a missionary of the American Board to Spain in 1892, and during all these years has been associated with the work of Mrs. Gulick and her successors in the far-reaching work of bringing the pure evangel to the daughters of that land. Failing health caused her return to this country some months ago, and after weeks at Clifton Springs, where all possible was done for her recovery, she was brought back to Waltham in June, and slipped painlessly away into the immediate presence of the Lord she loved.

A fuller account of her work and of the large place she held in the affections of her associates and of her adopted people will be prepared for the September **LIFE AND LIGHT**.

The School of Missions has closed its first year of work with a successful record. Fourteen missionaries and missionary candidates have availed **Hartford** themselves of the privileges of study afforded by this **School of Missions**. school. They represented eight Mission Boards and were from widely separated mission fields. Twelve students from the Theological Seminary and from the School of Religious Pedagogy also took courses at the School of Missions. In looking toward the future the trustees expect to secure at as early a date as possible a group of experts who will give all their time to studying the religion, history, customs and literature of the mission lands in which they have served as missionaries, with a view to assisting candidates and missionaries to a better understanding of their tasks. Dr. W. Douglas Mackenzie is president and Rev. Edward W. Capen organizing secretary of this young enterprise, which promises to fill a real need in the missionary education of candidates and those desiring special preparation for the foreign field.

Five hundred delegates attended the Silver Bay Eastern Student Conference of the Young Women's Christian Association, June 21st to July 1st.

**Silver Bay** Among the 120 Congregational girls were eleven **Student Conference**. Student Volunteers from Wellesley, Mount Holyoke and Smith, three daughters of missionaries, one graduate and teacher from

our school in Sivas, Turkey, who is now taking a course at Teachers' College, a graduate of the Doshisha who returns to Japan this summer with a B.A. from Wellesley, and a Chinese government student from Soochow, now studying at Wellesley.

"China's New Day" looked very bright indeed to those who were permitted to become acquainted with the seventeen Chinese students in attendance at Silver Bay, who return within a few years to do their part in moulding new China. They contributed much to the power of the conference by taking part in the study classes on China and the Faiths of Asia, by leading devotional services in the daily meetings of Student Volunteers, by presenting the claims of the women of the Chinese Republic on America's educated womanhood to more than one hundred and fifty girls in an open Volunteer meeting, by their bright song on College Day about the new five-striped flag which was carried proudly at the head of their procession, and more than all by their personal contact in small delegation meetings and social intercourse with the other students who found in them real Christian friends.

The program of the conference was practically the same as in previous years, with daily Bible and mission study classes, platform and delegation meetings, and afternoons of fun and recreation. About eighty girls attended the Congregational Rally on the first Sunday afternoon and were introduced to the representatives of women's home and foreign missionary work. Every free period was filled with personal interviews with girls who will later be leaders in our work.

H. B. C.

The full program for the Summer School of Missions which is to be held August 7-16, at Demorest, Ga., in connection with the School of **Summer School** Religion, is not yet perfected, but there are to be four **at Demorest.** general lectures on missions, three on our own denominational work and one on Oriental Religions in America, a vital connection between home and foreign missions, and plans are being made for study classes in the book for the next year, *China's New Day*, and for leaders of children's work in *The Young China Hunters*. Special meetings for women and children, and a Missionary Pageant, are also planned. Mrs. George Loring Hanscom of Atlanta, an active promoter of the Southern Jubilees and a most efficient leader of study classes, will assist in carrying out these plans. Mrs. Theodora Crosby Bliss, the secretary for the South-east of the Philadelphia Branch, will represent the Woman's Board, conducting study classes and assisting in many ways. It is hoped that there will be a good attendance of Congregational women from this district.



## THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM MAY 18 TO JUNE 18, 1912

	For Regular Work.	For Buildings.	For Work of 1912.	For Special Objects.	From Legacies.	Total.
1911	\$15,963.88	\$1,278.54		\$460.00	\$2,586.46	\$20,288.88
1912	11,264.17	1,368.70	\$100.00	489.84	4,270.00	17,492.71
Gain		90.16	100.00	29.84	1,683.54	
Loss	4,699.71					2,796.17

FOR EIGHT MONTHS TO JUNE 18, 1912

1911	74,388.12	26,797.94		1,621.98	16,886.59	119,694.63
1912	79,032.82	8,190.04	4,886.55	1,990.19	13,873.69	107,973.29
Gain	4,644.70		4,886.55	368.21		
Loss		18,607.90			3,012.90	11,721.34

## THE CHINESE MOTHER IDEAL

BY MARY STANLEY GAMMON

EVIDENCES of the ideal in Chinese motherhood, as it appears to us, seem so utterly and so woefully lacking that at first thought a paper upon such a subject would more naturally be delegated to the gifted imagination of an Anderson or a Doyle rather than to the seeker after facts.

In the squalor and filth, the alternate petting and abuse, and the general neglect which mark the surroundings and training of the children of the masses, there is as little suggestion of an ideal as in the vain and immoral examples which are set before the rising generation of the gentry. In the stagnation of superstition and ignorance and the complete disregard for cleanliness of mind or body that have for centuries existed in China, is it possible there is, or ever has been, an ideal of any kind for either the mother or her child? Certainly on the surface of things the inquirer (Westerner?) views only that which is diametrically opposed to the very suggestion of an ideal. Where a mother is seen covering her progeny with dust and sweeping him off with a broom, and where the use of the vilest language by the toddlers of the land is laughed at and commended by their parents, it is hard to imagine the existence of either lofty ideas or genuine sentiment in the rearing of China's millions. Yet one has but to go beneath this deceptive surface to find, in theory at least, and perhaps in theory *only*, ideas similar to our own, while even a cur-

sory glance through Chinese literature reveals teachings which, if carried into effect, might transform the whole empire.

It is hardly necessary to touch upon the estimation in which woman has been held in China. From cradle to grave she is at a distinct disadvantage as compared to man. Women are spoken of as "moulded out of faults," unworthy of equality with men; and it is only following in the footsteps of their sages that men look upon women with lofty disdain and credit them with much evil, not knowing or caring to discover, much less to cultivate, the good in them.



TOMB OF PRINCESS, NEAR PEKING

We all know how many of the characters of the written language are made up with the "woman" radical. The Chinese reverence the saying that a woman should never be heard outside her own home—an idea preserved in the characters for "rest," "peace," "quiet"—a woman under a roof.

Yet even in the oppressive atmosphere of China, even relegated as she has been to a position of marked inferiority, it would be an error to suppose that woman does not, in many respects, hold her own. As Rosalind says: "Make the doors upon a woman's wit and it will out at the case-

ment; shut that and 'twill out at the keyhole; stop that 'twill fly with the smoke out at the chimney."

Instances will readily occur to us, of women who have exerted, in large measure, an influence not merely upon their immediate families but upon the whole country. These instances are however comparatively rare, and when one thinks of the squalid and comfortless surroundings of the great majority of women, or the vitiating and enervating lives of the better classes, comparing these circumstances with the position, opportunities and advantages of women in Christian lands, room for the nurturing of an ideal is hardly visible. There is no conception, as we understand it, of that perfection of character which, however far we remain from its attainment, is set before us in youth and becomes the high standard of our lives; yet we have found in the reading of certain of their books exalted teachings, though to our mind the instruction concerning the duties of a mother are more or less concerned with mere outward conduct, rules and ceremonies. However, instances may be cited which show that there have been mothers with ideals of high-minded and pure conduct on the part of their children; mothers who, by precept and example, have endeavored to instill the principles of fidelity, uprightness, self-denial, pity, economy, thrift, correct bearing in all outward ceremonies, modesty of deportment and industry.

In going over the books which have special bearing upon our subject we find that the conduct, example and teaching of the mother must be of a high standard to rear sons and daughters who are to live up to the rules of society and principles of decorum, and the rule of self-dignity, righteousness and high moral feeling. The teachings of one book, which we may style "Rules for the Young," are briefly summed up in the preface:—

"The Master said, 'A youth when at home should be filial, and abroad respectful to his elders. He should be earnest and truthful. He should overflow in love to all and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies.'" Each of these themes is elaborated upon in the seven divisions of the book.

The *Classic for Girls* begins with general directions as to rising early, neatness of the person, tidiness of rooms, sewing, cooking, receiving guests, warns against gossip and idle talk, loud conversation or laughing, with advice as to correct bearing. This general introduction is followed by particular instructions as to the occupations and actions of the girl from the age of seven to twenty, when the book says, "Her time at home,

her girlhood days, are drawing to a close." The principle doctrine being filial piety, there are special exhortations on her duties to her parents,



LOONG HWA PAGODA, NEAR SHANGHAI

brothers, sisters-in-law, relatives and friends, father-in-law, mother-in-law, and to her husband and his relatives. Thrift and economy, virtue, modesty, quietness in dress, demeanor and speech have great stress laid upon them. Here, too, one comes upon the belief in prenatal influence, for the expectant mother is admonished to be careful in all she does, as "the mother and child draw one breath, the one influencing the other." One of the notable women of ancient times, T'ai Jen, is commended in many books for the care she took of herself before the birth of her son Wen Wang. In the Four Books for Girls her name is the first mentioned

in a long list of women famous for the manner in which they taught their sons, but perhaps the most notable examples of maternal influence are the mothers of Confucius and Mencius. Both were left widows at an early

age and both devoted themselves to their children. Of the former we have few details, but the story of the latter is often repeated. There are in these books three portions which touch specially on this subject: one on the duties of the mother, one on the guiding of sons and daughters and the third on the cultivation of the body—correct action. The first portion asserts that in the cosmos, "Heaven is the father, Earth is the mother;" that "Heaven nourishes, the Earth brings forth." This embodies the Chinese doctrine of Yin and Yang, the male and female principle,—source of all being. From the father the child obtains its will, purpose, sense of right; while from the mother come the passions, of which there are seven: joy, anger, sorrow, fear, love, hate, concupiscence; that is, the will, determination, is the Yang or male principle, the disposition and passion is the Yin or female principle. We read that "virtuous and intelligent women of ancient times, knowing themselves to be with child, gave great heed to prenatal influence and teaching, observing great care in all they did." Their eyes would look upon nothing repulsive; they would listen to no obscene language nor eat unsuitable food; and thus they brought into the world sons and daughters upright physically and morally and with abilities far above the average. T'ai Jen seems to be the example in this line of conduct. In the issue of October 25th of 1906, of the *Peking Woman's Paper*, she was made the subject of an able editorial, not only T'ai Jen but the mothers of Confucius, Mencius and Napoleon were mentioned, and the virtues, moral and intellectual abilities of these three great men are cited as due to maternal influence. Again let us quote from the Four Books: "The training in outward forms and ceremonies by the mother takes precedence of the guiding in moral paths by the father." Many instances of the manner in which famous women, or the humbler mothers of notable men, taught their sons by holding up before them high ideals of conduct are given. The first story is told of the mother of Mencius, regarding an incident occurring before she removed from the vicinity of a piggery. Asked by her son why they were killing pigs, she laughingly said, "For you to eat my son." Repenting of her thoughtless answer she pawned a hair ornament and bought some pork for his dinner, in order to show her truthfulness and that he might have no occasion to doubt her. Not lightly would we disturb the confidence reposed by the child in us.

The mother of T'ao, who was magistrate in charge of fisheries, returned to her son the selected fish he had taken as his perquisite and sent her; the lesson resulting in his becoming an honest and upright official.

T'ien Chi's mother, upon receiving a large amount of silver from her son, promptly sent it back with a warning that he was sinning against the Emperor. In obedience to her, he confessed his fault to the Emperor, was forgiven and rose to a high and virtuous position. The mother of Yin Dun of the Sung Dynasty said she would prefer eating the coarse but honest food of a farmer to being surrounded with luxuries provided by a dishonest official. Of her the historian writes, "Only such a mother could bear such a son." Tzu Fah was reproved by his mother for his stingy treatment of his soldiers, to whom the most meagre rations were allowed, in contrast to his generous treatment of her, pointing out his lack of kindness and justice in this. Pu Yi of the Han Dynasty, was very lenient with all classes of criminals, having been guided by a virtuous, merciful and loving mother. Ching Jang, on account of his severity to his soldiers, was in danger of losing their allegiance. One day, in the presence of all his constituency, his mother came and beat him, just as he was in the habit of beating his soldiers. They pleaded with her to forgive him, and being forgiven he learned the lesson she intended—that of mercy, kindness and justice. O Yang of the Han Dynasty who was canonized, and whose tablet was finally admitted into the Confucian temple in 1530, was brought up by a mother who was left a widow in almost destitute circumstances when the boy was but four years of age. Being ambitious to have him become a scholar, yet too poor to buy writing materials, his mother taught him to write in the sand with a reed. That he was a docile, obedient and intelligent scholar is evident, for at fifteen he had established a reputation.

One more instance showing a mother's desire to bring her son up aright is the case of Cheng Tzu, one of Confucius' disciples. Lenient with the servants, his mother was most severe with the son, whom for the slightest fault she brought before his father; for she said: "If a father does not learn of his son's faults, it is due to the unwise love of his mother who shields him." Her son profited by her training and became a great scholar. After a number of instances similar to those we have cited, the writer goes on in a general way:—

"Probably every home has sons and daughters, and during their early years they are almost entirely under the influence of their mother, for the father must attend to outside affairs; therefore the mother's teaching is very important. At six the boy goes to school, there to learn correct deportment and the proper observance of all rites and ceremonies, the writing of poems and essays and due respect to his teacher.

“The daughter spends her time in the women’s apartments, early and late, being instructed in all departments of household work, sewing, cooking, neatness and correct demeanor. Do not indulge them, or they will develop a peevish and passionate temper. Do not indulge them in an overbearing spirit or they will think lightly of and despise their elders. Do not indulge them in the hearing or singing of songs and ditties, for fear their hearts may become impure. Do not indulge them in idle roaming about, for fear they may become unable to preserve their virtue and integrity and fall so low that they cannot turn back. If the stupid and unintelligent do not have their sons study, but permit them to do as they please, growing up to be lewd and idle men; if they allow their daughters to act in ways unbecoming women, indulging in idle gossip and having no reverence for their elders, it is as though they had brought pigs or rats into the world. In guiding (children) use kindness. Bring them up to be respectful. Direct them into habits of diligence and economy; let the root of all teaching be love, the carrying out of instruction be dignified and severe.

“In these ways the mental, bodily and moral character will be fixed. But do not allow your love to result in over-indulgence, or in your severity lose sight of mercy and thus create a separation. Over-indulgence will cause a child to pay no attention to teaching. The Shih Ching says: ‘Guide and direct with kindness of heart and bearing, not with passion or anger.’ The carrying out of these precepts in the guidance and teaching of children can be accomplished by example as well as precept.”

From this rapid review of Chinese thought upon this subject as



A CHINESE FAMILY

gleaned from their books we can but admit that the Chinese have an ideal as to the duties of a mother. The cases cited are all, no doubt authentic and certainly would be helpful. But, and this is a big "but," how many women can read of these notable, well poised and capable mothers? To the majority of the women of China the printed page is a sealed book. A better and brighter day is dawning for the myriads of women in China, and we welcome every move in the direction of enlightenment for these so long in gross darkness.

"What seems to be the general idea of motherhood is not at all that of a teacher, but of a nurse; and to this definition of her position it adds the notion that she is to the son an authority from which he may be freed only by death and from which the daughter is released only by her marriage."

When, by education, the Chinese mother becomes fitted to guide and direct the early studies of her children; when her horizon extends beyond the hazy village circle and embraces the world; when purity, honesty and love in their fullest sense prevail in her heart and mind, and her great ambition is that of moulding the character of her offspring into types of perfect manhood and womanhood; then will a new day have dawned; then, and then only, will it be no longer necessary to seek vague and hidden rules of conduct among the mass of literature of the past, for then we shall see on every hand in husbands, fathers and sons, wives, mothers and daughters, and in the prosperity and glory of the nation the Chinese Mother Ideal.

NOTE.—This article was read before the Mothers' League of Peking in the autumn of 1906, afterwards printed in *Woman's Work in the Far East*. Since that time history has been rapid in its making. *The Peking Woman's Paper* was unfortunately forced to discontinue on account of financial reasons two or three years ago.

## OUR FIELD CORRESPONDENTS

Miss Elizabeth S. Perkins writes from Foochow, China:—

Everything here is moving along pleasantly. Miss Blanchard and I go to Diong-loh each week. The land we wanted so much for our compound is now bought and the wall surrounds it. One more small house near the street will soon be ours also. Then we can entirely enclose the property. I am drawing plans for school, church and residence, all of



which we hope to build in the fall. In the business section of the city, the day school teacher's husband recently died of tuberculosis; so I have been having that place cleaned and renovated. Miss Blanchard quite approves of Diong-loh work, she says, because the Chinese are trained to take responsibility. Things move on well without our presence.

It is reported that Sun Yat Sen is to visit Foochow. We hear that Hon. Pang, the head of the Civil Government in this province, went to Shanghai last week to invite him down. He was escorted by a regiment of soldiers, who afterwards maneuvered on the long bridge for several hours. It was a pretty sight as we saw it from the launch just as we were starting for Diong-loh.

By the way, in the South Gate sits a little boy, paralyzed on one side. He is dressed only in one garment which comes not to his knees. A little straw is all that is between him and the cold pavement. He does not cry or beg alms, but sits crouched by the roadside, under the ponderous stone arch, where a continuous stream of traffic flows by. That boy is the brother of one of the Hon. Pang's wives! One of the ladies in our compound, Miss Pepoon, who is spending a year here as Miss Wiley's guest and tutors in the college and also the foreign children, has interested herself in the little fellow. She finds that he was formerly a pupil in one of our day schools, but when disease disabled him, his family no longer cared to spend money on his education. The last I heard, Miss Pepoon was asking Dr. Kinnear to take him into the hospital to heal a sore on the foot and see if anything could be done for the paralysis. Mrs. Kinnear was questioning whether that would be expedient, for the family would say that they, the missionaries, had taken away his means of support, that of being a beggar. Dr. Kinnear agreed to send his evangelist to investigate the case, suggesting that if they sent word to Hon. Pang that the child was here and being cared for, he would hardly dare to ignore him. On the other hand, the Chinese rule is that when a woman is married she no longer belongs to her family, and by the same token I suppose her family no longer belongs to her.

I am having a fine trip to-day to East House, a village in the Foochow district, where there is a church and day school. I left the city at 8.30, rode by chair through Ponasang, across the island on which the foreign settlement is situated, arrived at Uang-bieng at eleven o'clock, and am now seated on the floor of a spacious boat sailing up the Ing-hok River. I expect to arrive at East House about two o'clock, spend the night there and to-morrow walk to Chiong-a, where there is another church and school,

The boat family consists of the father, mother and five children, from twelve years down to a baby who cannot walk. While the breeze takes the



HELPERS AT PONASANG

boat along the father has disappeared ashore, and the mother sits in the stern, hand on the rudder, watching the children at play on the deck. My cook sits quietly by enjoying the scenery, which also I do by sundry snatches from the front and back of the bamboo cover that protects from sun or rain. It is sun to-day and the hills on all sides are beautiful as the boat winds in and out among them. Orange and

pumalo orchards line the banks and the fragrance of the blossoms comes over the clear water. Traveling thus in a private boat is certainly more restful and soul-satisfying than by the crowded public launches, but for frequent trips the launch is a great timesaver.

I spent the night at the chapel and next day carried out the program as planned. They have such funny, narrow boats on the Ing-hok River, flat bottomed where one sits on a straw mat. The boat people are always barefooted and Chinese passengers always remove their shoes when they go on board. Our shoes are not so easily taken off, and the boat woman was quite disgusted because I tracked in a little sand. She said, "These foreigners don't know how to ride in a boat." We were against the tide coming back next afternoon and there was some wind. After rowing for an hour the boat woman said it was too rough, she couldn't get to Uang-bieng; we would go back and start to-morrow morning with the tide. But I said she must go on, so she rowed awhile



A FOOCHOW VIEW

longer till she came to a place where a tow path allowed her son, the only other member of the crew this time, to go ashore and use the tow-rope. After a short time we reached a bend in the river, and it began to be a little rough. Almost before I realized what she was doing, she had headed about for home, and it took some persuasion on my part to make her turn about again. We finally compromised, that she should get us to the village at the mouth of the river, where there would be a larger boat to set us across the main river. It was hard work for her and the boy, but they did it and we arrived safely, she finding a relative with a



FUKIEN PARLIAMENT IN SESSION

bigger boat who put us across. I think she also acquired a wholesome respect for the foreigner who did track sand into her boat, for when she found that I meant to get to the place for which I had started she turned to and worked with a will.

As I came along the street in my sedan that afternoon, entering the city gate, there was everywhere the air of expectancy. Flags were flying from the shops, the South Gate was trimmed with greens, flowers and flags, a squad of soldiers came marching out, the little beggar boy was not to be seen. Ex-President Sun was expected. He arrived Saturday afternoon with a group of friends and followers, among whom were his son, two daughters,—pretty girls in their teens,—the new governor of Canton Province, and several other notables. Their stay was brief, but they made the

most of the time and everywhere met a royal reception. He addressed the reform societies at a big hall not five minutes away from our houses,—“Ming Lung Dong,” Dr. and Mrs. Kinnear and the boys, Mr. Peet, Mr. Beach, Mr. and Mrs. Christian and I went there to see him. We waited from one to four o'clock, but were finally rewarded. He spoke in Mandarin and without an interpreter, so I could not understand what he said. From here he went on to the governor's *yamen*, to the provincial assembly and college. This morning he addressed the Christians at a union meeting in the Methodist church on south side. The house was packed to the walls. Dr. Sun's remarks were brief and simple. The substance of it was that he was grateful for the part the Church had had in the Revolution. While the church is not a political institution and not revolutionary, yet because of its fundamental principles it is on the side of right and reform. And it was because of the teaching by missionaries and native Christians that the church members had become men, alive to the needs of their country and to their duty as citizens. He asked in closing that they continue as loyal citizens of the new republic.

Dr. Gowdy, in behalf of the audience, extended to Dr. Sun their thanks and appreciation for what he had done. Whenever in the history of a nation, a political crisis arose, God always had a man ready for that crisis, and recently, in the time of China's need, Dr. Sun had been the man God had chosen. He would go down in history as the foremost man of the Revolution. But Dr. Sun had done a greater thing than establish a new government. He had shown that his love of country was greater than his love of self. Having won this position as president of the new republic, he had given it up that another might rule. We might all soon forget what Dr. Sun had said to-day but we would never forget what he did and what he is.

We were all very glad that the party was here for a Sunday and that he should show his colors so splendidly. He especially asked to address the churches, setting aside many invitations of a more glittering nature. He is a very modest man and very simple in his manner. They went on board their steamer last night and are on the way to Canton to-day. It was a big time for Foochow and long to be remembered.

**Mrs. Marion Wells Woodward writes from Ocean Island, Micronesia:—**

I left Kusaie on January 25th, as I have written you before; and after spending four days in Jaluit among the native people there, I came on with Dr. Rife and family to Nauru, reaching there February 1st. You will

remember that Mr. Delaporte is at home on furlough, so that for seven weeks I lived in their home alone; but the native teachers and the people were very kind to me, doing everything possible to make my stay there a pleasant one. Nauru, as you know, is a beautiful island. Throughout my stay there rain fell incessantly, so that I was unable to get out among the native people as much as I should have liked. Kenia, a girl graduated from the Kusaie school, married and living in Nauru, was able to act as my interpreter, so that I was privileged in holding weekly meetings with the women. I was much troubled because so many of these women still cling to the old heathen customs and mode of dress. But a few wear clothes and smoking among the women seems to be universal. It makes my heart ache to see these native mothers with their dear little brown-eyed babies in their arms, complacently smoking their filthy pipes. There was a great deal of sickness on the island. The dreaded dysentery, also influenza and an epidemic of boils were the cause of most of the suffering.

I was also privileged in working with the Kusaian there, and sharing with them their sorrow in the death of the wife of a young Kusaian boy helping the doctor. We held meetings on Wednesday and Sunday, as well as often through the week. I also held three meetings with the Truk boys, speaking through "Aunt Lizzie" and "Aunt Jennie" (the Misses Baldwin). But they find it hard to understand why it is that they are teaching in Kusaie, rather than on Truk. Johnson, the Pingelap boy, who was with Mr. Doane for eight years in school, and was also with him in Honolulu when he died, is working on Nauru. With tears in his eyes he told me of his love for Mr. Doane, how through all these years the influence of Mr. Doane's life had followed him, enabling him to remain true to his Lord. He told me of the hard struggles of those early days, when there was so much opposition to our work on Ponape, of the massacre and of the hard times of these latter years.

After seven weeks of waiting, I left Nauru on March 20th, arriving at Ocean Island March 22d. Mr. and Mrs. Channon and all the native people gave me a hearty welcome, and my heart is filled with deep joy and gratitude to our Heavenly Father that his loving kindness has been with me all through these weeks of waiting. Mr. Woodward and I were married in the home of Mr. and Mrs. Channon on March 28th, and we hope soon to go to our field of work on Apaiang.

It is with real regret that I cease to be a member of the Woman's Board, for your sympathy and constant interest and prayer has meant much to me during the last two years. It does not mean to me a changing of purpose,

or of field, neither is it a severing of the bond between us. I know that I still have your heartfelt interest and love.

Miss Dora J. Mattoon writes from Harpoot, Turkey:—

I have been in Harpoot just a little over six months now, and all the days have been happy ones. I sometimes marvel that I have been able to settle down here so happily and contentedly, but such I seem to have done. Miss Harley and I are working away at the language, and though we get discouraged sometimes and threaten to pack our trunks and go home, I suspect perhaps we will stay a little while longer! At first it was so hard to sit quietly by and see everyone overworked and not be able to do a thing to help them, and though I am not yet able by any means to take up my share of the burdens I do feel I am getting in touch with the work a bit. I have visited at least a half dozen different villages and am to go to still another for over Sunday. During one of our holidays I went to Perchenge with Miss Riggs for a few days and had the pleasure of doing some house-to-house visiting, which is to form so large a part of my work. I went to Hooloo for over Sunday with Mr. Riggs not long ago, and had a meeting with the women, with the pastor to translate for me. Mr. Riggs gets out somewhere nearly every Sunday, and I am glad, for he is good enough to take me with him, and it gives me a chance to get acquainted with the people a bit.

Miss Daniels wants me to take charge of the Bible women next year, so one afternoon last week I spent with one of our Bible women, going with her to the different homes to give lessons. Miss Harley and I also spent one day last week in the village of Husenik, visiting the kindergarten and schools in the morning and making calls in the afternoon. Then Sunday I had a meeting in Husenik with the women with Miss Riggs to translate for me. It will be such a joy when I am able to talk myself, though the people here are very kind about interpreting for me.

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### WHAT'S IN A NAME?

BY MRS. REBECCA G. MACNAUGHTON, BROUSA, TURKEY

WE were off on a missionary tour through the uplands of the Brousa field. Several villages are situated in this mountain region. The people are very simple, hardy Armenians, working diligently to earn a scanty living from their fields, vineyards and mulberry gardens.

What education they have is gained largely from the mission paper and

the Bible, which is the text-book in the village schools. There are no doctors, and no post offices in these far-away villages; they depend upon friendly travelers to bring letters and papers from the nearest railway station. We have been traveling for a month among these wonderful mountains, stopping at one place after another. We are looking forward to the accumulation of a month's mail with mingled feelings of anticipation and anxiety. Can one find time to answer letters which are a month in arrears?

I have been much interested in the names of the children who look up into my face with their clear bright eyes. These names are often very suggestive; many are taken from the Bible and show where the people have found their heroes. Moses, Solomon, John, Peter and Jacob are very common. I was wondering when I should find David and we happened to stop at a home where the oldest boy was Jonathan and the next, David,

because of their love to one another, the mother said. Another simple woman had named her boys Moses and Aaron and said that she thought of changing Aaron's name, as he was younger than Moses, and so the Bible



HER FACE THICKLY COVERED WITH VEILS

record had been confused in their home. The young preacher, in one of the villages, told us seriously that he had been asked to name three babies and had suggested calling them "Luther," "Calvin" and "Zwingle," as he was expecting a visit from some brother ministers at the time of the baptism, and thought they would be pleased to hear these noble names in an Armenian mountain village. The parents were pleased with Luther and Calvin but objected to Zwingle, as it was too hard to pronounce.

A missionary always has several marriage ceremonies to perform on an annual tour, and this was no exception.

One little bride stood tremblingly before the minister, with her face thickly covered with veils, her hand in that of the man whom her parents had chosen for her. "What is the bride's name?" asked the minister. "Farnham," said the mother, who stood beside the bride and answered for her. In the next village, when the same question was asked, we were somewhat puzzled at the answer "Missrappel," until the explanation was given that the names were favorites, as Miss Farnham and Miss Rappelee, ladies who have done a noble work for women in this land, have left a name and memory which are enshrined in many hearts.

Baptisms are also a part of the visiting missionary's duties. Seven fathers stood with their babies in their arms, the simple, modest little mothers not daring to come forward out of the crowd of women at the back of the church. The name of the first, a sturdy boy, was asked. "Roosevelt," came forth from his father's lips, in no uncertain accents. One was rather taken by surprise at this unexpected sound. A young boy of three years, the pride of the home where we were entertained, is "Taft," because he was born at the time of Mr. Taft's election. We have tried to secure a picture of this hopeful scion, to send to the President whose name has become familiar in this highland village of Turkey.

In the last of these mountain villages a work is being done by an Armenian woman whose name should become familiar to those who are interested in the work among Armenians. Miss Mianzara, who five years ago was matron of the girls' school in Brousa, heard of the need of the women in these mountain villages. God spoke to her heart and she offered to go and live among and work for them. She is in Chalgara, quite alone, as there is no pastor there now. She is loved by the whole village; the men come to her to study the Bible, the women to learn to weave and do other kinds of industrial work, the girls and boys come also every morning for lessons. Her house is open to all and is a busy hive, while it is an object lesson to all. The influence of that home and the life of that devoted woman is gradually influencing the whole village.



My thoughts often go out to the brave workers in those mountain villages, shut away from the world for so many months on account of the snow and cold. Pray for them that they may be strengthened to work on for Him whom they love and serve.



Junior Work  
Evangelistic Medical Educational

## BROWNIE AND THE TEAKETTLE WITCH

BY HAZEL BANKS NORTHROP

It was a starless, blue-black African night in the tree country. Hours before, the new moon had disappeared in the jungle, and wailing Brownie had been tucked away for the night. Outside the chief's *kraal*, with its circle of huts, glimmered an unwavering yellow fire. About the fire, like three black spiders, crouched three old women with thin, bare bodies. Each held a bowl between her knees, into which she was staring with all her eyes. The chief, and his counselors, a great, black ring, surrounded them. Once, from the silence, came Brownie's wail. The chief moved not a muscle, but his eyes were listening,—listening. For hours the silence held. For hours the three spidery women pored over their bowls, and the outside circle remained unbroken. Suddenly, one of the women overturned her bowl. A tiny stream of water trickled to the ground as she disappeared into the night. A chain of murmurs arose from the watchers. Again the silence; again the murmurs. The second old woman was disappearing, and the hum grew louder. Once the third old woman shifted her position, and then she spoke: "It comes, chief, swiftly; and passes!" The black circle about her had tightened as the chief and his counselors heard the prophesy: "Swiftly, chief; white and strange! But fish, flesh or fowl, I tell not. Stay it! or evil will befall the chief before next moon-rise." Abruptly, she also overturned her bowl, and followed into the night. The white thing that came was a woman. She arrived early the next afternoon, and was about to pass on, when something happened.

Brownie, who was the tiniest little toddler of all the chief's ebony sons, was sick. Any American person would have known that the sound of his cough was decidedly "croupy." But the chief did not know it, nor

Brownie's mother, nor the three spidery old women, nor the witch doctor, nor anyone in the whole tribe. Only the passing white woman knew it. And when she knew it, she burst into tears.

She was beautiful. She was a great huntress, and her fame was in the mouth of Europe. Her husband was a patient man, or he never would have been persuaded to tag after lions in an African jungle. He preferred trapping Greek verbs in an unabridged lexicon. But perhaps he wanted his beautiful wife to forget the tiny, choking wail that haunted his own ears after months—and months—



AN AFRICAN TRAVELER

Her bearers had just swung her *tepoia* to their backs, when she heard Brownie's cough. She stopped the *tepoia* and listened. Then she jumped down and began to run. She ran for the chief's *kraal*. The chief met her, but she pushed past him, to the hut where Brownie was choking. Outside sat the three old spiders, poring and poring over their bowls. Inside, the witch doctor was conducting himself as if he had the connipions. He was a grizzly person, with paint and bracelets and amulets and charms and little common sense. He was dancing before the crazed mother, and poor, strangling Brownie, a wild, African dance.

Brownie only strangled tighter, and his mother wailed louder, and the three old women stared harder at their bowls. A moment the white woman watched. Then she began to run away. But the chief, who had

followed her, remembered the prophesy about staying the strange white thing, so he started and ran after her. She made him help her bearers unpack her load. She handed him a teakettle, and her husband an oil heater. She, herself, led the way back. Her eyes blazed at the silly witch doctor, and with her gestures she commanded the chief to end his



IN BROWNIE'S COUNTRY

prancing, and send him about his business,—if he had any. Then she soothed the mother, and lighted the heater, and filled the kettle with the magic dew from the bowls of the three old women. A man would have done each thing separately. She did them altogether. She held dirty, black Brownie in her clean, white arms; and the kettle began to simmer and sing, and finally to belch steam. For a long time there was not a single sound in all Africa but the boiling of the teakettle. The hut was dense with its vapor, but the white woman did not stir. She sat holding the baby with a look in her eyes that sent her husband suddenly away. Little by little, the hacking cough grew looser. The tiny, rolling black eyes closed. The white woman got up and laid the child softly in his mother's arms.

Outside, the chief questioned her: "What was the magic she had used? A teakettle? Was she a teakettle witch?—a smoke spirit?—what?" She disclaimed so much title with signs and many pointings and occasional interpretations on the part of her bearers. "No, she could not spare her teakettle—or the heater, but she happened to know of a wonderful white witch doctor who was provided with both these articles. Should she send her to the chief?" The chief consented. "The white witch doctor might come, but the teakettle must come too."



A CONTRAST IN AFRICAN CHILDHOOD

The chief failed to set a date for their appearing, but he expected them certainly to arrive before the full of the moon. For many moons he waited, and then lost hope. And when he was completely discouraged, they put in an appearance. He had his doubts about the doctor at first. She was not grizzly in appearance, nor possessed of paint, bracelets nor amulets. Her voice, the people said, came from the summer breeze among the leaves; her eyes from two pools of clear water; while her hair matched all the glory of the evening sun. She went about so quietly, that at first the chief feared she would be unable to cope with the bad spirits of the tree country. But so long as she was possessed of the teakettle and the heater, he founded his hopes on better years, and they came.

So it happened, that when Brownie (who never had the croup again) had attained his six feet and more, he knew, as did all the other children

of the tribe, that instead of tree spirits and witch spirits, there was one great Good Spirit, who understood and loved the tree folk and listened to their prayers. For this great God had once been a tiny child, as had Brownie, and had grown up to find out all the troubles that babies and children and grown people can have.

Slowly, yet surely, the tribe had come to serve the God of Brownie's teakettle witch.



## Board of the Pacific

The annual meeting of the Northern California Branch was held in Palo Alto in June. Among the attractive features were the "Young June Meeting Woman's Hour," with reports from the recent Y. W. C. A. in Palo Alto. Conference held at the country home of Mrs. Phoebe Hearst at Hacienda, and an address on the New Woman of China by Mr. Ng Poon Chew, an editor from San Francisco.

This Branch had its annual meeting in April, affiliating with the Home Union. More than one hundred and fifty-five delegates were Southern California Branch present. The address of the evening was an earnest, fluent appeal for her country by Miss Margaret Chung, a Chinese medical student of Los Angeles. "That was a touching scene when the girls of the Student Volunteer Band of Pomona College, the eight of a few weeks before having grown to sixteen, came to the front, gathering around the piano, each speaking of her life service. Together they sang, 'I'll Go Where You Want Me to Go, Dear Lord,'—the audience by request joining in the chorus."

From Boise, Id., we hear of a mission band of nine young ladies, splendid girls. Here also some fifteen young boys want to have a mission New Mission Bands. Chinese costume to wear to the class whenever they meet, and are planning to give a public program in the fall. The leader asks for a suitable book that will teach these boys what they will want to know and stipulates that it must be a "live" book, because the boys are all "live wires."

One of our star societies is that of Riverside, Cal., which by the means of seven sections has prepared thirteen programs in twelve months, and

**A Star** has a missionary newspaper with a different editor each month.

**Society.** Their subscriptions for the missionary magazines amount to \$35. Copies are placed in the public library. At a rally to which the men were invited, the guests came in such numbers that the hostesses gave up their places and listened, supperless, to the addresses.

A new departure that was attended with great success was the semi-annual meeting of our Board held in April with the First Congregational **Semi-annual** Church of Portland, Ore. There were delegates from **Meeting.** Spokane on the north to Porterville on the south, and one from far-away Idaho. "Visions and Tasks" was the theme that ran through report and exhortation; and in spite of the heavy shadow cast by the loss of the Titanic, there were many that caught the vision and returned to work with new hope and power.

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## TOURING THE PACIFIC COAST

BY ANNIE T. ALLEN

On Sept. 8, 1911, when I came from Islesboro to Bangor, Maine, with my brother's children my sister, who had gone ahead to prepare our new home, greeted me with a night letter from Mrs. Cherington which read in substance, "We have voted \$10,000 for Brousa, can you come out and help us raise it?" I assure you it did not take me long to send a return message and September 11th I was on my way.

My first point was Seattle, so I took advantage of the Canadian Pacific route. Have you ever been over that road? To me the most wonderful thing was to pass so suddenly from the wide stretches of prairie into the Rockies. The day we passed through them it was somewhat cloudy, but if anything the lights and shadows were more beautiful and then occasionally the sunlight would touch some lofty, snowy peak. I reached Seattle in time for the meeting of the Washington Branch, and thus had an opportunity to get acquainted with their Branch officers.

October 1st I started for a trip to some of the islands in the Sound. I wish I could tell you of every place I visited, of the delightful homes, of the kind friends I found everywhere, but I fear it would require an extra edition to do that. I visited twenty-two towns in Washington, speaking fifty-five times. I made Seattle my headquarters.

I visited Washington's most northern town, Blaine, driving around the

stake which marks the boundary between the United States and Canada. That day I had my longest automobile drive, going from Bellingham to Blaine and back the same day, a distance of fifty miles. I also went to Washington's most eastern limit.

Oregon has not yet as many railroad lines as Washington so I was not able to reach all the places I wished to visit. I went to nine places in that state, speaking thirty times. In each of these states the work is growing. The Branch presidents are doing a most efficient work. People in the East can little realize the difficulties under which our Western leaders work. In the first place they are so far from headquarters. The distances too are so great, there is such a changing population and the churches are made up of many denominations. One no sooner arouses an interest and circulates some knowledge about the Boards before one set moves out and others come in. But certainly theirs is a splendid opportunity, for the majority of women in the churches are in middle life or even younger.

Sunny California greeted me in its first town with beautiful sunshine and orange trees; the next place, however, had just had a snowstorm, so you see it snows even in California. I spent fourteen weeks in Washington and Oregon, and eight weeks in California. The latter is a big state. Do you realize its size? It is 750 miles long. I realized its great length as I worked my way along from Mt. Shasta in the north to San Diego in the extreme south. The north and south are to all purposes two distinct states. In Northern California I visited twenty-eight places and in the south seventeen, speaking in all seventy-one times. In the north they have somewhat the same difficulties, except in the vicinity of San Francisco, as in the other two states,—that is, because of the changing population. In the south the constituency of the auxiliaries is more permanent, and consequently a better knowledge of the work exists, due they tell me to the fact that many of the settlers are of New England stock. This state too is most fortunate in its Branch presidents.

In California I had the pleasure of seeing two of my Brousa girls,



MISS ANNIE T. ALLEN, BROUSA

—sisters who have come to this country for further education. Their great desire is to go back to Turkey, one as a doctor, the other as nurse. I encouraged them in the idea for this is what we want for them, that they should help their own land.

There was not only great enjoyment in seeing the country but encouragement. While the needed amount for the Brousa building is not yet raised, there is interest, and I believe it will not be long before the fund is obtained. One little girl came to me, in Deer Park, Wash., early one morning with a dollar for the fund which she had earned by taking care of grandma's chickens. A poor Armenian woman whom I called to see in Portland, Ore., gave me fifty cents, because I was helping her people. Some of the Armenian churches in California have already contributed and others intend to help. While in Boston I attended the Armenian service at Pilgrim Hall. I spoke a few minutes bringing them greetings from their friends in the West, telling of what they had done, and to my surprise and pleasure they too added a contribution.

I had the privilege in California of attending one meeting of the Board of Directors of the Pacific, and found them an enthusiastic body of workers. I went also to Reno, Nev., and three places in Utah, speaking in these states in all ten times. New enthusiasm seemed to be awakening in these places and we trust for a good support of the work from them.

My return trip was a somewhat hurried and anxious one, for after my last engagement had been filled I received a telegram telling of my father's illness. His recovery was certainly marvellous and now, as you know, we sail together for Turkey August 8th on the steamship Pannonia, Cunard Line, New York. My heart is full of praise and gratitude to my Heavenly Father, that he should have given me this delightful trip and the pleasure of meeting so many friends with whom I had so long corresponded, and that now he is pointing the way back to the dear school in Brousa.

It is hard to leave the fatherless children and my dear, brave sister, but I know the hymn they always sing at home for the absent ones is true; we are in His keeping.

#### A HYMN FOR THE ABSENT

BY ISABELLA S. STEPHENSON, 1889

Holy Father in Thy mercy,  
Hear our anxious prayer;  
Keep our loved ones, now far absent,  
'Neath Thy care.



Jesus, Saviour, let Thy presence  
 Be their light and guide;  
 Keep, O keep them, in their weakness,  
 At Thy side.

When in sorrow, when in danger,  
 When in loneliness,  
 In Thy love look down and comfort  
 Their distress.

May the joy of Thy salvation  
 Be their strength and stay;  
 May they love and may they praise Thee  
 Day by day.

Holy Spirit, let Thy teaching  
 Sanctify their life;  
 Send Thy grace that they may conquer  
 In the strife.

Father, Son, and Holy Spirit,  
 God the One in Three,  
 Bless them, guide them, save them, keep them  
 Near to Thee.

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### A LATE WORD FROM DR. TALLMON

The enclosed letters tell of how quiet and peaceful everything has seemed here while our friends in Paoting-fu, Peking and Tientsin have been passing through such distressing experiences. All here has seemed as usual, except that prices which have been high (flour 104 a catty) have fallen because people are afraid to send produce to Tientsin or to keep it on hand. But, of course, we see only the surface of things and hear very few rumors as compared with what we heard in Tientsin.

Last evening we foreigners were all invited to a feast given by the young men who studied English with Mr. Ellis the past winter. Three of the men are Tung-chou graduates and our helpers, and the other two are employed in the post office in the city. All but one of the latter were brought up in the church. It was very interesting indeed to hear them discuss the present political situation and it was evident that they consider the conditions most uncertain. One of them remarked, "If it took seven years to establish a Republic in America and fourteen years in France, can we expect a few months will be enough in China?"

They spoke of local conditions, of the most unfriendly feeling that

exists between the two hundred and more troops that have been brought here from Tsinanfu and the soldiers already here. They told of the arrest of soldiers coming from the north with loot and described the manner of their execution. They talked of the various political leaders, of the distrust and suspicion with which many of these regard each other, and speculated as to the probable outcome should this or that one come into power. They spoke of the feeling toward Japan and of the relation of China to England and America, to Russia and Germany. You know I am neither a nervous nor pessimistic individual, but I came home with the feeling that even a quiet old city like Lintsing may be less at rest than it seems, and with the conviction that we should make up our minds to the fact that reconstruction is a slow and usually a most uncertain and painful process, and that we must watch and work and hope and pray that the things of the kingdom shall go forward, and that Christians shall neither be swept away from their religion by their interest in politics nor wish, because of added liberties to make the church a political party, but that they and we shall know how to work in building up a nation whose men shall be true patriots.

I wish there were something definite to be said about beginning our hospital building, but under any circumstances, next spring is as early as we could hope to build. . . . I know you are praying for us that we shall know what should be done and have physical and spiritual strength to do it. Please give my love to the dear church friends and thank them for their interest and their prayers.



MRS. J. O. MEANS

To many hearts in many lands sadness has come with the thought of no more letters from Mrs. Means. To the missionaries with whom she corresponded, and who so eagerly sought to greet her on their return to the homeland, she was better known than to most of her co-workers in the Woman's Board. She entered upon life eternal June 12th, after a brief illness at her home in Auburndale, Mass. Her funeral service, June 14th, was beautiful in its simplicity. It was conducted by her pastor, Dr.

William C. Gordon, assisted by Dr. Barton and Dr. Patton. The American Board Quartette sang her favorite hymns, and many missionaries and neighbors were present. Among the former were several from her beloved Africa mission who arrived that very day.

Although a vice president of the Board for many years and one of the corresponding secretaries since 1891, Mrs. Means was never able to be at the meetings of the Executive Committee, to attend the annual meetings, with rare exceptions, or to join with the other officers in receiving at our social gatherings. It has always seemed to those of us who had the privilege of personal friendship with her, a great loss to our circle that to so many of us her name could mean no more than "one of the secretaries."

How full of inspiration her letters must have been, can well be imagined by one who has known from childhood her mental power, her spiritual grace, her sympathetic nature. Of the charm of her presence in her own home and later in her brother's home, only those who have lived with her there can fully know or fitly speak; but how many there are all over the world who are grateful for what she was to them as a pastor's wife, or as a correspondent, though for so much of her life "shut within four walls."

Her brave spirit through all her years of suffering, her life of self-forgetfulness and reaching forth to others in words and acts of help and cheer, her mental activity the more conspicuous for her physical frailty, showed a triumph of spirit over flesh such as we rarely see. We give thanks for "the grace of our Lord Jesus Christ" so breathing through a human life, and are glad in the knowledge that "there are some greater souls, the very thought of whom is an increase of faith." E. S. C.



MRS. JOHN O. MEANS

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## MIND AND SPIRIT AT LEISURE

BY MARGERY J. MOORE

(Reprinted from *The Association Monthly*)

Miss Moore is one of the executive secretaries of the Young Woman's Christian Association. This paper was prepared for the annual conference of the national staff, and is of special suggestiveness at this midsummer season.

As I understand the subject, we are asked to consider not the value of leisure or how to use leisure, but rather how to find leisure. It may be

well to ask ourselves what we mean by this term. The dictionary says, "Leisure is time not employed in labor or engrossing pursuits—freedom from stated or necessary employment." Taking my cue from Charles Wagner, who says that "Simplicity is a state of mind," I have ventured to say that leisure is a state of mind; that it is time spent in rest and recreation and refreshment.

Why should a company of women who are presuming to do their share in the work of the world take time from a busy day's program to discuss this subject? It is not because we expect this body to legislate on the question of compulsory leisure hours for employed officers. The fact that many of us after months or years of service in this profession are—in appearance at least—unrested, unrecreated, unrefreshed, shows that we need to make some mental resolutions on this subject. It is common knowledge that many secretaries break down nervously. While there may be many causes operating to produce this result, it is safe to assume that lack of leisure is one of them. We hear much to-day about scientific management and human efficiency, and we think ourselves derelict of duty if we do not carefully make a financial budget, but are we as careful to make out our time budget? Are we not often so short-sighted as to think we can safely allow the expenditures of time to out-balance the receipts? Mismanagement of our time budget is as sure to bring catastrophe as mismanagement of our finance budget, and sometimes the results are more to be deplored. There is a good deal of wisdom in the story of the old lady who had so much to do that she didn't know where to begin, so she took a nap.

But how to find leisure is after all the problem which puzzles all busy people. Would that I could wave a magic wand over this company to-day and by some strange power put you in possession of this much coveted thing! The problem gets simpler—in theory at least—when we face it squarely and realize that it is not a question of finding time, but of using time.

Many have read Arnold Bennett's *How to Live on Twenty-four Hours a Day*, in which the author points out that each of us has this priceless possession of all the time there is. However we may misuse it or abuse it or waste it, each new day brings again the same priceless commodity to all of us in equal shares. Even if out of this treasure we use nine hours instead of eight for sleep and ten hours instead of eight for work, there still remain five hours for some other purpose. Do I hear some one say that her working day is more than ten hours long? Many of us

may *worry* for more than ten hours a day, but I question whether the *work* we do would occupy even that many hours.

If, then, by actual demonstration we have proven that, allowing for the sleeping and working hours, there remain still from five to eight of the twenty-four, why should we plead lack of time for our failure to be at leisure? There are extenuating circumstances in many cases, I admit. We get caught in the on-rush of things and are carried along without our own choosing. The rush and hurry of the time gets into our systems in spite of all our efforts to the contrary. But are there not some reasons for unrest of mind and spirit which are peculiarly related to our profession?

Do we not often fail to organize and systematize our day's work? We mistake confusion for work, in many cases. If we can mentally label our various tasks, deciding at the same time the important part which must be done at once and realizing that the less important things can wait, if necessary, we will have mastered the situation to some extent, at least. Tasks are much like human opponents. If they can confuse us so that we lose our heads they are sure to get the better of us, but if we can keep cool and well poised we are fairly sure of victory.

Another cause for unrest of mind and spirit, among women especially, is our failure to sense the importance of accepting and dealing with people as they are rather than as we think they ought to be. Is it not one of the finest of fine arts to be able to appreciate human nature in the concrete? It may not be irreverent to affirm that the Creator knew his business when he provided for so many types of humanity with so few duplicates. If we will just quietly face the fact that the women with whom we have to do are different from ourselves, not only in temperament, but in traditions and experience, and because of that fact they will necessarily not agree with us either as to what to do in a given situation or as to how to do it, we will have prepared the way for a certain kind of repose of spirit which is restful.

Unrest of mind results, too, from our failure to make any preparation for unexpected leisure. How much mental and physical energy we waste over enforced delays! We are compelled to wait so often at the telephone, in the restaurant, at the station or for the street car, and are vexed and worried at losing so much time. Is there not a sort of sweet revenge, quite justified under the circumstances, if we can lay hands on the book we have wanted to read, or if we can think something through to a conclusion, over which we have long puzzled? Then, too, when the

day's work is over we sometimes find that we have failed to provide for leisure hours by laying in a supply of mental nourishment, and as a result, mind and spirit have, instead of refreshment, only an unappetizing hash made up of scraps of the day's work.

Another cause for unrest of spirit is an exaggerated estimate of our own self-importance. That we are often unconscious of this does not alter the fact. We see so much to be done, so many opportunities for developing the work, and the calls for help are so insistent that we soon begin to feel that we are indispensable. We seem to have forgotten that God made the world, and that he is still responsible for it.

The supreme reason for all our unrest is lack of faith.

We need to have more faith in ourselves and in our associates, and most of all we need more faith in God.

Leisure, then, is a state of mind which everyone may cultivate if she has sufficient will power. It is a condition of repose which obtains when we are at work and when we are at play.

"Two painters each painted a picture to illustrate his conception of rest. The first chose for his theme a still, lone lake among the far-off mountains; the second threw on his canvas a thundering waterfall with a fragile birch tree bending over the foam. At the fork of a branch almost wet with the cataract's spray a robin sat on its nest. The first was only stagnation, the last was rest. For in rest there are always two elements; tranquillity and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness."

## OUR BOOK TABLE

*South American Problems.* By Robert E. Speer. Published by the Student Volunteer Movement. Pp. 270.

Nearly one hundred volumes are quoted in the bibliography as worth examination by the student who is making a special investigation of the subject discussed by Mr. Speer. Years ago W. E. Curtis wrote a fascinating account of "Spanish cities in South America," but whoever has seen Burton Holmes' illustrated lectures on Rio de Janeiro and Buenos Aires will realize that in the last ten or twelve years these cities have become beautified and modernized almost beyond belief.

The Roman Catholic faith has been dominant and the character of the majority of the priests corrupt—unblushingly corrupt.

Our author says: "Colombia is the South American land most praised by the Roman Catholic Church for its fidelity. But here least is done for the suffering and the needy. The women here are more burdened than those of other countries. We saw women with pick and shovel working on the highway. The porter who came to take our bags in Bogota, was a woman. Women with week-old babies were seen staggering along under a sack of coffee weighing 150 pounds.

"Throughout South America from one fourth to one half of the population is illegitimate, born of parents married neither by church nor by state. There are hundreds of men in South America to-day who declare that they never received any standard of purity or any power of righteousness until they heard the gospel from the evangelical missionaries."

The closing chapter is given to the history of Protestant missions in South America. Mr. Speer recognizes the problems the Romish Church has had to deal with, and it is not good policy or good principle for Protestant missions to attack the Roman Catholic Church. He feels that there is a great work to do and it should be done quickly.

*Two Years in the Forbidden City.* By the Princess Der Ling. Published by Moffat, Yard & Co. Pp. 383. Price, \$2 net.

We are introduced to this remarkable Chinese woman by Thomas F. Millard who, as reporter, editor and war correspondent, is familiar with many countries. On the paper cover of the book is a charming Europeanized picture of the author who, in 1907, married Mr. T. C. White, an American. The frontispiece is a picture of the Princess in Chinese dress, and represents her as first lady-in-waiting to the Empress Dowager.

She has had an unusual career. The daughter of Lord Yü Keng, one of the most advanced and progressive Chinese officials of his generation, she received her early education in mission schools and later attended a convent in France. Her father for four years was minister from the Chinese Government to France. There she finished her schooling and entered society.

When she returned to China the Empress Dowager was exceedingly curious to see her and her foreign manners and wardrobe, and made her first lady-in-waiting in the Court. In this book, abundantly illustrated from photographs, we have the results of the Princess' close contact with so unique a personality as the Empress Dowager.

The stay of the Princess with the Empress happened during the time that the American artist, Miss Carl, painted her Majesty's portrait for the

St. Louis Exposition. Those who have read Miss Carl's account of her months at the Summer Palace have become familiar with the Court setting. The chief difference between the two books is that the Princess quotes many conversations the Empress had with her, and one becomes better acquainted with the mental operations and real views of that wonderful woman. She does not seem to have lacked self-appreciation. She is quoted as saying, "Do you know I have often thought that I am the most clever woman that ever lived and others cannot compare with me."

*Mormonism, the Islam of America.* By Bruce Kinney, D.D. Published by Fleming H. Revell Company. Pp. 189. Price, 50 cents.

This is the Home Mission Text-book for 1912-1913. It is the ninth volume of the Interdenominational Home Mission Study Course, issued under the direction of the Council of Women for Home Missions. It serves the same purpose as the United Study does for the foreign field. The author has had exceptional opportunities for gathering material for this book. He was for many years Superintendent of Baptist Home Missions in Utah. Dr. Kinney dedicates the book to the "splendid womanhood of America," as exemplified in his mother and wife. The Editorial Committee feel that Mormonism has ceased to be of merely theological or religious significance, but that it must be studied in its relation to government and commerce, to social conditions and to its influence in state policies.

*The Red Sultan's Soliloquy.* By S. V. Bedickian. Published by Sherman, French & Co. Price, \$1.25. The book may be obtained of the author at Revere, Mass.

The typographical make-up of this book is in the excellent style we have learned to expect from this publishing house. Copious illustrations of people and places enrich the volume. Alice Stone Blackwell contributes a brief Introduction, in which she voices the opinion of many when she says, "Every book is to be welcomed that can increase public interest in a question of such importance as the present status and future fate of Turkey." The author, a patriotic Armenian, gives a historical prose preface. There is a striking portrait in profile of Abdul-Hamid II, and his Soliloquy in verse is uttered from the "lone Salonikan fort," where he, a royal prisoner, is confined.

*The International Review of Missions.* The third number of this stately Quarterly maintains the dignity and value of the two preceding numbers.

The editors follow the excellent example of Boston's literary magazine,



*The Atlantic Monthly*, by giving a brief biographical sketch of each contributor. The first of a series of articles on "The Ideal of Womanhood as a Factor in Missionary Work" appears in this number. Great changes in the position of women are taking place in Eastern countries, and future articles will deal with these changes in Japan, China, India and possibly other mission fields and their bearing on missionary policy. The writer of this introductory article deals with "The Influence of Christianity on the Position of Women." She is an English woman, classical lecturer at Westfield College, Hampstead, and an examiner in the University of London. She is closely associated with the new missionary movement among women educators in Great Britain. Our own Dr. C. H. Patton contributes a strategic article on "Broadening the Home Base."

G. H. C.

I question whether there is a genuine case of spontaneous activity that is maintained . . . without wrenching one's self loose from this world, and breaking away from the influence of men and the cross currents of the world, and with resolution, as a habit, to go apart with God and meditate on His truth and let it find us, to have communion with Him . . . for the purposes of spiritual renewal. . . . If that is not done the work will become professional. It is necessary in order for men to have vision, and if the people do not have vision the people perish.—*John R. Mott.*

"To give one's self so entirely to activities that one has no time for his soul, no leisure for inward growth, no opportunity to let the springs of life fill and fertilize the spirit, is to make a dismal failure of life, no matter how unselfish the activities may be."

## WOMAN'S BOARD OF MISSIONS

*Receipts from May 18 to June 18, 1912*

MISS SARAH LOUISE DAY, Treasurer.

Desert Palm Soc., Friend,	19 00 500 00	<i>Western Maine Branch</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Bethel, C. E. Soc., 1; Minot Center, Aux., 25; Portland, Bethel Ch., Aux., Th. Off., 10, Williston Ch., Jr. C. E. Soc., 5; York, Aux., 10. <i>Jubilee</i> , Friends, 65,	116 00
MAINE.			
<i>Eastern Maine Branch.</i> —Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Friends, 8 51; Machias, S. S. and Friends, 20; Madison, Miss. Club of Mrs. Dinsmore's S. S. Cl., 2,	30 51		
		Total,	146 51

## LEGACY.

*Portland.*—Louisa M. Cutts, through Treasurer of Western Maine Branch, 500 00

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Exeter, Aux., 15; Jaffrey, East, Aux. (with prev. contri. to const. L. M.'s Mrs. Charles Armstrong, Miss Elvira Pierce), 40; Meredith, Aux., 8, Nashua, Miss. Outlook Soc., 52.40; Warner, Aux., 7. Less expenses, 2, 120 40

## VERMONT.

*Vermont Branch.*—Miss May E. Manley, Treas., Box 13, Pittsford. Friends, 100; Barre, Aux., 12.26; Brattleboro, Center Ch., S. S., 75; Burlington, College St. Ch., Aux., 12; Essex, Aux., 2; Irasburg, Aux., 5; Jamaica, Aux., 5; Jeffersonville, C. E. Soc., 5; Middlebury, Aux. (Th. Off., 8.87) (25 of wh. to const. L. M. Mrs. Edward G. Seeley), 30.87; Montpelier, Aux., 9.15; Peacham, Aux. (with prev. contri. to const. L. M. Mrs. Millen Farren), 15; Richmond, Aux., 10, Rochester, Aux., 19.38; Rutland, West, S. S., 5.83, C. R., 1; Springfield, Aux., 18; St. Johnsbury, Searchlight Club, 35; Westford, Aux., Th. Off., 11; Wilmington, Busy Bees, 4, 375 49

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Andover, Abbot Academy, 11.59; Ballardvale, Union Ch., Jr. C. E. Soc., 6.50; Montvale, Social Workers, 5; Winchester, First Ch., C. R., 27.85, 50 94  
*Auburn*—S. S., 70 00

*Berkshire Branch.*—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Two Friends in Berkshire, 250; Adams, Aux., 40; Canaan, Aux., 26; Dalton, Aux., 190, In-as-much Cir., 12, Penny Gatherers, 8, Friend, 25; Hinsdale, Aux., 11.96; Housatonic, Aux. 24.90, Jr. C. E. Finding Out Club and C. E. Soc., 10, C. R., 9.25; Interlaken, Aux. (to const. L. M. Mrs. J. W. Hird), 25; Lee, Aux., Friend, 290; Lenox, Aux., 34.64; North Adams, Haystack M. B., 15; Pittsfield, First Ch., Aux., 433.95, Mem. Soc., 90, Pilgrim Memorial Ch., Pilgrim Daus., Aux., 15, C. R., 6.50, South Ch., Aux., 20.12, Aloha M. B., 5; South Egremont, 12; Stockbridge, Aux., 13; West Stockbridge, Aux., 25. Less expenses, 30.82, 1,786 50

*Cambridge.*—Miss Laura B. Chamberlain, 26 00

*Essex South Branch.*—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Dane St. Ch., S. S., Prim. Dept., 5, Jr. C. E. Soc., 5, Second Ch., S. S., Prim. Dept., 4, Cheer-Up Club, 4; Hamilton, First Ch., C. R., 5.02; Ipswich, South Ch., Friends, 5.25; Lynn, Central Ch., Aux., 44, First Ch., Aux., Len. Off., 30, North Ch., Jr. C. E. Soc., 10; Lynnfield, C. R., 1, M. C., 3; Salem, South Ch., Aux., Len. Off., 9.85; Tabernacle Ch., Light Bearers, 15, S. S., Prim.

Dept., 10, Dau. of Cov., 10; Saugus, Center Ch., Aux., Len. Off., 3; Swampscott, Aux., Len. Off., 24.45, 188 57

*Franklin County Branch.*—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Buckland, Aux., 1; Deerfield, South, Aux., 9.18; Greenfield, Second Ch., Aux., 10; Northfield, Aux., 16.37; Shelburne Falls, Aux., 2, Jr. Soc., 3 50, Prim. S. S., 5; Sunderland, Aux., 1, 48 05

*Hampshire Co. Branch.*—Miss Harriet J. Kueeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 8; Amherst, South, Aux., 6.50; Chesterfield, Aux., 22; Easthampton, Dau. of Cov., 10.75; Granby, Sarah Nash Dickinson M. C., 10; Hadley, South, Aux., 4; Hatfield, Aux., 1.10; Haydenville, Girls' M. B., 5; Northampton, Edwards Ch., Aux., 38.57, 105 92  
*Medway*—Ladies' Benev. Soc., 10 00

*Middlesex Branch.*—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Dover, Evangl Ch., 2.74; Holliston, Aux., 30; Marlboro, Aux., 10; Milford, Ladies' Benev. Soc., 70; Northboro, Off. at Semi-ann. Meet., 9.99; South Sudbury, Memorial Ch., 7.50; Wellesley, Wellesley College, Y. W. C. A., 500; West Medway, Aux., 10, 640 23  
*Natick.*—Walnut Hill C. A., 25 00

*Norfolk and Pilgrim Branch.*—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Brockton, First Ch., Aux., 5; Easton, Philathea M. B., 10; Quincy, Bethany Ch., Dau. of Cov., 46 cts., Weymouth and Braintree, Aux., Len. Off., 10.40; Weymouth, South, Union Ch., Clark M. B., 36; Wollaston, Prim. S. S., 1 08, 62 94  
*Northampton.*—Smith College, Miss. Assoc., 50 00

*North Middlesex Branch.*—Miss Julia S. Conant, Treas., Littleton Common, Concord, Aux., 19.16; Littleton, Aux., 10.65, H. M. Bacon in mem. of Miss Manning, 6; Shirley, Aux., 22, 57 81

*Old Colony Branch.*—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Assonet, Aux., 25, C. E. Soc., 2; Middleboro, Sunshine Miss. Girls., 5; Middleboro, North, Aux., 21.18; New Bedford, North Ch., S. S., 2; Somerset, Pomegranate Band, 6; Taunton, Aux., 39.35; West Wareham, Mrs. Morse, 25, 125 53

*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Off. at May Rally, 12.41; Chicopee, Third Ch., Aux., 5; Feeding Hills, Golden Rule M. C., 10, C. R., 4.70; Holyoke, Grace Ch., Jr. C. E. Soc., 7, Second Ch., Aux., 13.85; Indian Orchard, Little Women, 10; Ludlow, Union Ch., Light Bearers, 5; Springfield, Emmanuel Ch., Jr. C. E. Soc., 6, First Ch., Aux., Friend, 50, Cleaners, 25, Hope Ch., Aux., 85, Cheerful Workers, 10, King's Herald, 9, Memorial Ch., Miss Miriam B. Austin, 1.50, North Ch., Aux. (50 of wh. to const. L. M.'s Mrs. Newton M. Hall, Mrs. George T. Mardough), 52.56, Olivet Ch., Aux., 18, 325 02

*Suffolk Branch.*—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale, Searchlight Club, 35; Boston, Mt. Vernon Ch., Aux., 10, Old

South Ch., Aux., Friend 100, Park St. Ch., Aux., 500, Union Ch., Munday Eve. Miss. Cl., 24; Boston, East, C. E. Soc., 1; Boston, South, Phillips Ch., Y. L. M. S., 65; Brookline, Harvard Ch., S. S., Prim Dept., 25, Leyden Ch., Aux., 105, Beacon Lights, 9; Cambridge, First Ch., C. R. (25 of wh to const. L. M. Mrs. Chester M. Grover), 25.91, Pilgrim Ch., Y. L. M. C., 25; Chelsea, Central Ch., Aux., 30, C. R., 7; Dedham, M. B., 10, Jr. C. E. Soc., 10, S. S., 5; Dorchester, Central Ch., Jr. C. E. Soc., 5, S. S., 6.48, Harvard Ch., Philaethea Cl., 5, Second Ch., Aux., Len. Off., 29.65, Village Ch., Aux. (Len. Off. 11.50), 30; Foxboro, Cheerful Workers, 25; Franklin, Mary Warfield M. S., 25; Hyde Park, Jr. Aux., 43; Needham, Evangl Ch., Woman's Club, 23.07; Neponset, Stone M. C., 4.50; Newton Centre, First Ch., For. Dept., 55; Newton Highlands, Aux., 17.28, Friendly Helpers, 5; Newtonville, Central Ch., Central Guild, 10; Norwood, Woman's Union, Miss. Study Cl., 25; Roxbury, Imm. Walnut Ave. Ch., For. Dept., 31.25, Y. L. F. M. S., 30; Roxbury, West, Anatolia Club, 10, Sunshine Cir., 10; Waltham, First Ch., Jr. C. E. Soc., 5; Wellesley Hills, Aux., 3. *Jubilee*, Newton Centre, First Ch., For. Miss. Dept., Miss Nellie F. Berry, 5.

1,396 14

Wellesley - Wellesley College, Y. W. C. A., 50 00

West Roxbury - Friend, 50 00

Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester Ashburham, First Ch., 10.60; Athol, King's Messengers, 5; Blackstone, Aux., 5; Leicester, W. F. M. S., 5; Northbridge, Rockdale Aux., 59.25; Shrewsbury, Ch., 35.50, Sunshine Club, 14; Southbridge, Elm St. Ch., Aux., 26.06; Spencer, Y. W. M. C., 19, C. R., 7.13; Westboro, Aux., 10.75; Worcester, Old South Ch., Miss. Aux., 100, Piedmont Ch., Golden Key Club, 8, Union Ch., Woman's Assoc., 25, Aphorizo Club, 10,

340 29

Total, 5,408 94

## LEGACY.

Springfield.—Roxalana C Kibbe, by Henry W. Bosworth, Extr., add'l, 3,500 00

## RHODE ISLAND.

Pantheist.—Park Place Ch., Aux., 10 00  
*Rhode Island Branch*.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Bristol, Light Bearers, 40; Pawtucket, Park Place Ch., C. E. Soc., 10; Peace Dale, M. C., 10; Providence, Central Ch., Aux., 25, Prim Dept. S. S., 15, Free Evangl Ch., Women's Guild, 50; Woonsocket, Globe Ch., Ladies' Union, 45,

195 00

Total, 205 00

## CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Bozrah, Aux., 5.50; Brooklyn, Aux., 20.39; Colchester, Boys' M. B., 3.25, C. E. Soc., 5, C. R., 2,

Wide Awake M. C., 6; East Woodstock, Aux., 20, C. R., 75 cts., Jr. B., 7.45; Greeneville, Aux., 27.20, S. S., Prim. Dept., Easter Off., 2; Groton, Aux., Mrs. S. W. Brown, 1; Hampton, Aux. (with prev. contri to const. L. M. Mrs. Adeline M. Fitts), 10; Jewett City, Aux. (Easter Off., 6), 16, C. R., 9.88; Lisbon, Aux. (25 of wh. to const. L. M. Mrs. Frederick Jorns), 30; New London, First Ch., Aux., 47.85, C. E. Soc., 7.22, S. S., Prim. Dept., Easter Off., 5; Norwich, Park Ch., Aux. (Mrs. L. G. Lane, 50), 67.50, C. R., 8.05, S. S., Prim. Dept., Easter Off., 3, Second Ch., Aux., 30, C. R., 2.17, Thistle-down M. C., 8.08; Old Lyme, Aux., Easter Off., 40.40; Plainfield, Aux., 11.50; Preston City, Aux., 15.50, C. E., 2.61, Preston Long Soc., Mrs Howard Spaulding, 1; Putnam, C. R., 10.29; Stonington, Second Ch., S. S., Prim. Dept., Easter Off., 2; Taftville, Aux., 28; Wauregan, Aux., 5,

401 59

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Burnside, Aux., 10.50; Ellington, Aux., 20; Hartford, Asylum Hill Ch., Girls' Miss Cl., 60, First Ch., 18, Park Ch., 9; New Britain, First Ch., Aux., 250, South Ch., F. M. S., 51.50; North Manchester. Sr. C. E. Soc., 20, Jr. C. E. Soc., 20; South Manchester, Center Ch., Miss. Club, 3; South Windsor, Aux., 30; Terryville, 11.46; Tolland, Aux., 27; West Hartford, J. E. S., 3; Willington, Ch., 2,

535 46

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Int. on Invested Funds, 100; Friends, 25; Bethel, Aux. 35; Bridgeport, Olivet Ch., Bell M. B., 11, Prim. S. S., 2, West End Ch., Aux., 50, Silver Links, 30; Centerbrook, C. E. Soc., 10; Cornwall, First Ch., Aux., 6; Cromwell, Aux., 13.57; Derby, Girls' Ch., Aux., 2, C. E. Soc., 43.60; Easton, Aux., 10; East Haven, Wayside Gleaners, 40; Essex, Aux. (50 of wh. to const. L. M's Mrs. Margaret Bushnell, Mrs. Annie S. Parker), 58; Hadyme, C. E. Soc., 5; Hartwinton, Aux., 8.50; Higganum, Aux., 4; Ivoryton, Dan. of Cov., 12; Kent, C. E. Soc., 10; Meriden, First Ch., Cheerful Givers, 40, C. E. Soc., 15; Millington, C. E. Soc., 3; New Haven, Center Ch., Aux., 400.76, Y. L. M. C., 165, S. S., 20, Ch. of Redeemer, Aux., 189.30, City Mission Mothers, Aux., 30, Dwight Place Ch., Aux., 131.65, Grand Ave. Ch., Aux., Evening Cir., 10.35, Howard Ave. Ch., Aux., 28, Humphrey St. Ch., Y. L. M. C., 50, United Ch., Aux., 505, Girls' League, 10, Welcome Hall, C. R., 2, Yale College Ch., Aux., 189.10; Norwalk, Aux., 38; North Branford (prev. contri const. L. M's Mrs. George L. Ford, Mrs. Charles Page, Mrs. A. U. Platt); North Haven, Jr. C. E. Soc., 4, Girls' Club, 5; North Woodbury, Aux., 25, C. E. Soc., 15; Prospect, Gleaners, 30; Salisbury, C. E. Soc., 3; Stanwich, Aux., 15; Stratford, Miss. League, 10, C. E. Soc., 10, S. S., 55, Prim. S. S., 5.10; Wallingford, Aux., 32; Waterbury, First Ch., Girls' M. C., 10; Watertown, Aux., 8.50; Woodbridge, C. E. Soc., 5,

2,540 43

Total, 3,537 48

## LEGACY.

*New Haven.*—Henry J. Prudden, through Treasurer of New Haven Branch, 270 00

## NEW YORK.

*Corbettsville.*—Friend, 75 00  
*New York State Branch.*—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn, Brooklyn, Friends, 100 00  
*Rockaway Beach.*—First Ch., 5 00  
 Total, 180 00

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Aux. (25 of wh. to const. L. M. Mrs. Julia T. Bodfish), 100, Miss. Club, 100; *Md.*, Baltimore, Associate Ch., Aux., 100, C. R., 11.60; *N. J.*, Closter, Aux., 13.50; Glen Ridge, Aux., 50; Grantwood, Aux., 14; Jersey City, First Ch., M. B., 25; Montclair, Louise Wheeler Cir., 256.31; Nutley, Aux., 25; Paterson, King's Workers M. B., 2.13; Upper Montclair, Y. P. S., 35; *Pa.*, Edwardsville, Y. W. M. Club, 1; Meadville, C. E. Soc. 2; Scranton, First Ch., M. S., 5. *Jubilee, Fla.*, Jacksonville and Winter Park, Aux., 173.70, 914 24

## PENNSYLVANIA.

*Le Raysville.*—Cong'l Ch., 2 50  
*Pittsburgh.*—Mrs. W. W. Card, 100 00  
 Total 102 50

## GEORGIA.

*Atlanta.*—Ladies' Union, 25, Atlanta University, Ch. of Christ, 25.32, Y. W. C. A., 4.68, 55 00

## FLORIDA.

*W. H. M. U.*—Miss Alice E. Guild, Treas., Winter Park, Avon Park, Aux., 30 00

## OHIO.

*Defiance.*—Mrs. Mary A. Millholland, 5 00

## MICHIGAN.

*Manistee.*—Friend, in mem. of Mrs. Clayton Welles, 400 00

## CALIFORNIA.

*Fresno.*—Mrs. Kohlar Kaprielian, 1 00

## CANADA.

*Canada.*—Cong. W. B. M., Miss Emily Thompson, Treas., Toronto, 1,197.15  
 Montreal, Mary F. Adams, 25, 1,222 15

Donations, \$11,264 17  
 Buildings, 1,368 70  
 Work of 1912, 100 00  
 Specials, 489 84  
 Legacies, 4,270 00

Total, \$17,492 71

## TOTAL FROM OCT. 18, 1911 TO JUNE 18, 1912.

Donations, \$79,032 82  
 Buildings, 8,190 04  
 Work of 1912, 4,886 55  
 Specials, 1,990 19  
 Legacies, 13,873 69

Total, \$107,973 29

## GOLDEN ANNIVERSARY GIFT.

Previously acknowledged, 4,374 06  
 Receipts of the month, 1,625 00

Total, \$5,399 06

## WOMAN'S BOARD OF THE PACIFIC

Receipts for May, 1912.

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

## CALIFORNIA.

*Northern California Branch.*—Alameda, King's Daughters, 60; Benecia, 5; Campbell, 8.75; Eureka, 10; Fresno, 10; A Friend, 13.75; Mill Valley, Cradle Roll, 2; Oakland, First, 57; Pilgrim, Cradle Roll, 8.58; Plymouth, 15, Cradle Roll, 18.19, Fourth, 8, Cradle Roll, 2.37; Palo Alto, 45; Pacific Grove, 10; Petaluma, 8; Porterville, 10; San; Francisco, First, For Brousa Bldg. Fund, 55, For Annie Tracey Riggs Hospital, Harpoot, Turkey, 25, General Work, 139, Mission, 10, Plymouth, 5; Mrs. Sayre, 5; Saratoga, Cradle Roll, 50 cts.; Santa Cruz, King's Messengers, 25; Soquel, 10; Sunnyvale, Gift of Mrs. R. C. Kirkwood, 100; Tulare, 10, 676 14

*Southern California Branch.*—Claremont, Woman's Soc., 275, Berean Class, 20, S. S., 11.28; La Jolla, Woman's Soc., 10; Long Beach, Woman's Soc., 70;

Los Angeles, First, 66.61, Cradle Roll, 50, Garavanza, Woman's Soc., 10.50; Pasadena, First, Woman's Soc., 60, Lake Ave., 25; Riverside, C. E. Soc., 15; San Diego, First, Woman's Soc., 41, 654 39

## OREGON.

*Oregon Branch.*—Portland, First, Aux., 47.06, C. E. Soc., 50, Sunnyside, S. S., 15, University Park, Cradle Roll, 1.25, Sale of Missionary Prayer Calendars, 90 cts.; Rockwood, Bible Club, 31, 145 21

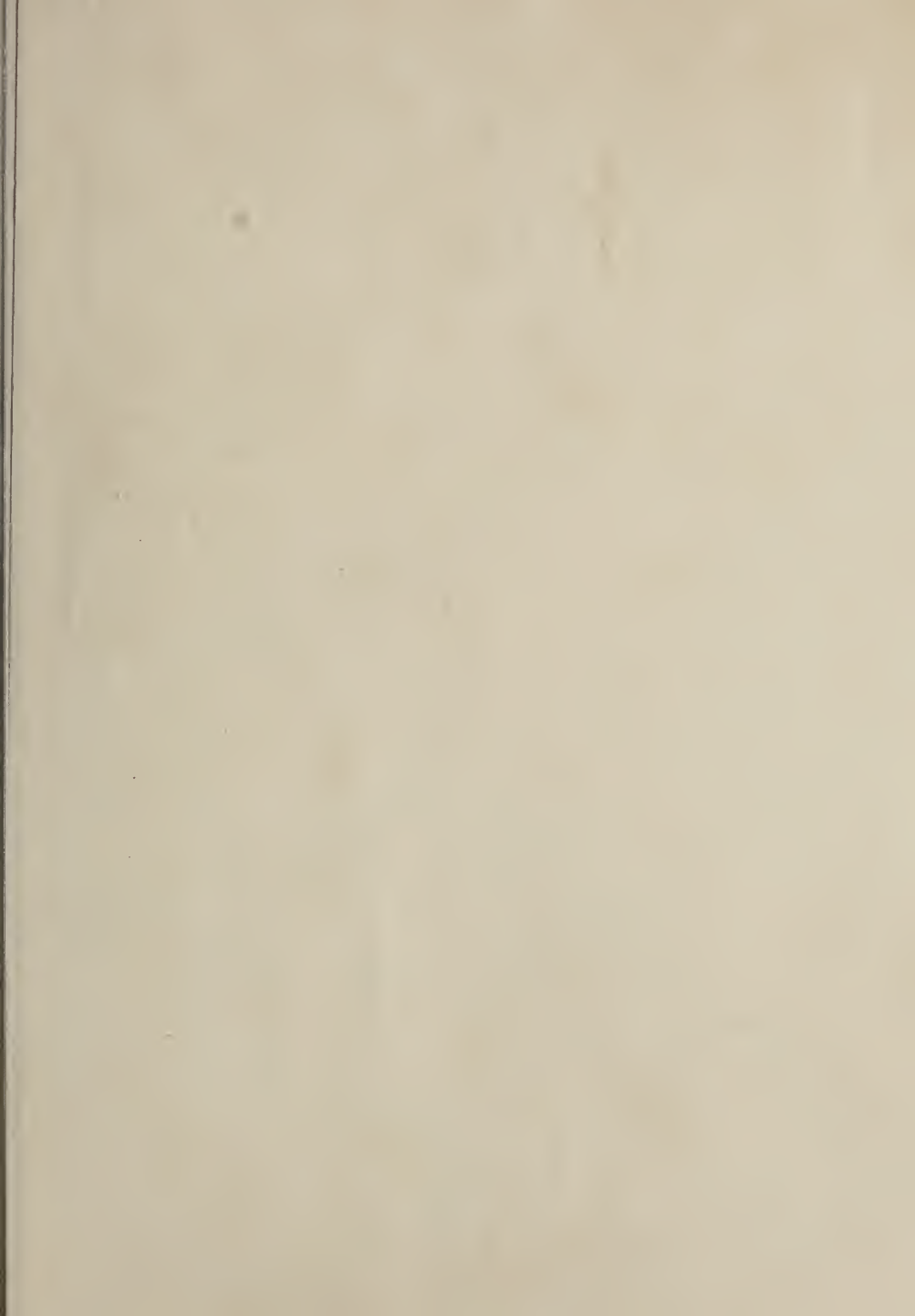
## WASHINGTON.

*Washington Branch.*—Deer Park, 15; North Yakima, S. S., 3.40; Pullman, 28.80; Seattle, Prospect Cong'l Ch., 21; Sylvan, Ladies' Soc., 5; West Seattle, Aux., 6, 79 20

Total, 1,554 94

Respectfully submitted

R. B. FERRIER, *Asst. Treas.*

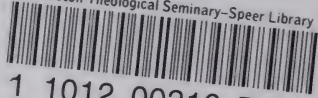


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